

CARE OF THE BODY.

Sana mens in sano corpore is an old Latin saying, meaning "a sound mind in a sound body." There is a very close and intimate relation between the mind and the body, and this connection extends mysteriously oftentimes to the soul. Therefore it is our duty to take care of our bodies and the bodies of others. They are the temples of the Holy Ghost. Most people are very ignorant about their bodies and the rules of health. There are very few subjects which demand more attention. When serious sickness comes most people send for the doctor, but it is more important to prevent sickness than it is to cure it. The health departments of the national and state governments are doing fine work in making investigation along the lines of prevention, and they are publishing valuable bulletins which ought to be secured and read by everybody. They may be obtained free of cost. They deal with such subjects as the care of babies, and the way to prevent such diseases as hydrophobia, typhoid and malarial fever, grippe, colds and pneumonia, tuberculosis and almost all other preventable diseases. They also show how to prevent the spread of contagious diseases when they once get a start.

Farmers are making use of the bulletins sent out by the agricultural departments, and are deriving much benefit from them. If the heads of families and others will secure and study and follow the suggestions of the health bulletins, they will find them fully as useful and valuable as the agricultural bulletins.

A body free from disease is capable of doing much more and better work than one weakened by sickness and suffering from pain. The diseased body is likely to be a burden and care not only to the person himself, but also to other members of the family and his friends.

Sickness which might have been prevented, keeps many people from the services in the house of God, and interferes in many ways with the performance of Christian duties. The doctors tell us that a very large majority of the cases of sickness may easily be prevented if simple and intelligent precautions are taken.

"Preparedness" is a term that has become very common recently. Nowhere is it more needed than in the case of the body, save in the case of the soul. A body well cared for furnishes a very important basis for a happy and useful life. Without it, man cannot reach his highest efficiency in the working world; nor can he do his best work for the Master, when he is incapacitated by weakness or suffering from disease.

It is therefore clearly the duty of every one to make it a part of the business of life to keep his body in good condition, just as a machinist is careful to see that his machine is always in good order.

THE PULPIT AND POLITICS.

Christ was on trial for his life, and the charge against him, brought by the Sanhedrin of his own people, was political preaching. They accused him of preaching a kingdom of which he claimed to be king, and said "We found this fellow perverting the nation, and forbidding to give tribute to Caesar," saying that he himself is Christ a King. "He that maketh himself a king, speaketh against Caesar." The plan was to secure the condemnation and death of Christ for speaking and working against the government of the country. Pontius Pilate, naturally jealous for his own government and emperor examined Christ,—heard all his accusers had to

say, and then publicly announced that he was innocent of the charge, saying "I find no fault in this man." If he had had the courage to act accordingly, he would have proved himself to be one of the heroes of all ages, but he was afraid to follow his own convictions, and when the leaders of the people cried out "If thou let this man go, thou art not Caesar's friend," he was frightened lest he should be impeached before the emperor, and against his own conscience, and sense of justice, he gave sentence of death against Christ, "that it should be as they required."

Christ had boldly declared to Pilate that he was a king, but that his kingdom was "not of this world," and said that he "came into this world to bear witness to the truth," and the Roman Governor's judgment was that whatever might be Christ's claims to kingship of a kingdom, they were not hostile to the government of Caesar, that Christ's kingdom had not meddled with politics.

The two peculiarities of the kingdom of Christ, according to Christ's own declaration were: (1) That his kingdom was "not of this world," that is, not a worldly kingdom, but a spiritual one. It had to do with the souls of men, their moral and spiritual relations to one another and to God; that its capital was in heaven, and that it was administered from thence. It was a spiritual kingdom, Christ said, "else would my servants fight." Its rewards and punishments were spiritual, though they pertained both to the next world, the unseen, and to the present, the seen.

(2) The other peculiarity was that this kingdom was to be propagated by "the truth" and not by weapons of war, nor by political measures. "For this cause came I into the world," said Christ, "that I might bear witness to the truth."

Pilate decided that Christ's alleged kingdom was not a political organization, that it did not meddle with government, in other words that it was merely a religion, a sect of Judaism. And he was very near the truth, for Christianity is completed spiritual Judaism. Judaism with its Messiah come, and its prophecies fulfilled. Pilate was perfectly right in deciding that Christ's kingdom was a religion, and that its head had not interfered in political matters. He put on the cross an inscription, "Jesus of Nazareth the King of the Jews," but intended it as a grim sarcasm. Obedience to rulers was a part of Christ's code, and it is recorded in the gospels that he was born in Bethlehem, because his parents had gone thither in obedience to a decree of Caesar that all the world should be taxed, and the Jews had to go "every one to his own city to be taxed."

In Christ's recorded ministry we find that he made no political utterances, though the government was as corrupt as it could well be, and was cruelly oppressive to his people. He denounced sin in the high and low, he preached the gospel of holy living, he commanded every man to love his neighbor as himself, and proclaimed his authority over men, promising salvation to all who believed in him, but said not a word about political parties, nor governmental measures. He was a good citizen of the Roman Empire, but as a Preacher of the gospel of the Kingdom, he said nothing about the politics of the day. On one occasion a shrewd attempt was made to draw from him a political statement, and he was asked, "Is it lawful to pay tribute to Caesar or no?" He answered, "Why tempt ye me? bring me a penny, whose image and superscription is this?" They said unto him, "Caesar's"—and he answered, "Render

therefore unto Caesar the things that are Caesar's, and unto God the things that are God's." This meant that they must pay their taxes to Caesar, and render their religious service to God, but he put it in such a way that there was no gainsaying his word, for it indicated that Caesar's kingdom and God's kingdom are entirely distinct. We argue therefore that—because the kingdom of Christ, which is his universal Church, composed of all Christians, is a spiritual kingdom, and "not of this world," and because its glorious Founder did not preach politics, therefore his preachers commissioned by him to extend his kingdom have no right to preach politics, but only "to bear witness to the truth," that truth to which Christ bore witness. Of course the Church and the pulpit have to do with morals, and the moral code of Christ, has to do with all human conduct.

The great aim of Christ's gospel is to save men from the punishment of sin, not only, but to save them from sin, to make them lead moral lives, of which Christ's is the immaculate example. But the preaching of morals and the preaching of politics are very different things. The pulpit must preach morals always, at the same time telling men that they are saved not by their own works but by faith in the crucified Christ, but that Christ is king of men, and they are bound to obey his laws, to be industrious, sober, honest virtuous, charitable, to be good citizens, good rulers; indeed Christ's moral code covers the whole life of every man as a free moral agent, and commands him to do right in every relation of life. Moreover every man is responsible to Christ who will judge him at last for his conduct, whether as employer or employee, private citizen or office holder, or whatever else he may be. It is also the duty of the pulpit to preach to all men that they are responsible to Christ for their conduct in every relation of life. We must teach Christ's morality for business, morality in society, morality in the home, morality at the ballot box, and morality in every branch of the government. This is not preaching politics, but the morals of Christ, and if political parties be organized to carry out a moral reform, the pulpit is to go on as ever, preaching morals, but have not a word to say about the political measures proposed for accomplishing moral ends. If a political party be organized to do away with unscriptural divorce laws, say nothing from the pulpit about the political party, but go on preaching as ever the sacredness of the marriage vow, and the family relation, treating marriage and the family as divine institutions, and denouncing the corruption of these foundations of social order, and of the Church. This is not preaching politics, but the word of God. So also if a political party be formed to propagate the temperance reform. The pulpit has nothing to do with the political party, nor its measures, but it is to go on as before preaching temperance as a part of the law of Christ. There must be entire separation between Church and state, and the Church has no more right to intrude into the affairs of the state, than the state has to intrude into the affairs of the Church. Christ's most conspicuous command to his Church and ministers was "Go ye into all the world and preach the gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." In another place the commission is worded, "Go ye therefore and teach all nations, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world. Amen." The Church's whole